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THE DREAM OF HISTORY.

A SERMON BY

POINDEXTER S. HENSON, D. D.

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THE EDITOR'S PAGE.

With better grace, doubtless, than that exhibited toward the coming ew Premier of Egypt, we can say to our readers concerning another ur Philadelphia Pastor, "Behold this dreamer cometh!"

n a recent rainy Sabbath evening we heard him tell this Dream to mense audience. He narrated it first as a matter of courtesy to his own e, but it was prepared especially for our large congregation. Few men American Pulpit understand better than Dr. Henson the divine art tting things" before the public. He has the moral courage to use Anglo in a way that tells, and it is not surprising that such preaching draws. ermon we think fills the high ideal of our friend Dr. Eells: and when rts on his pilgrimage across the Rocky Mountains to meet the General bly in Pittsburgh, in May, we hope that he will not forget to put the n for which we asked into his knapsack. The few who are invited to ur "Pulpit," are respectfully requested to discard pedantry, to honor James' version, and to imitate, as far as possible, the language of One, rning whom it is written, "the common people heard him gladly." im of our periodical is to use the press as a tongue for preaching the l.

Again do we thank our friends for their continued interest in our labors. blessing is upon this work. Our series of sermons is worthy of preser- n, and the volume when complete will be a valuable contribution to ican Church literature.

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When the millenium comes, we hope to part company with advertisements give two sermons a month. Before that time, however, we would like ve these spaces filled with short, crisp, *cash* cards. They are more blesome, but really more valuable to us than long advertisements; and likewise help more to equalize the burdens and advantages of this prise among business men. A little assistance from each is all that is ired to circulate our five thousand copies every month. While our ons are thus helping us, *we are helping them!* Were it possible for us to igate the severity of the times, we would take all sorts of trade, except ns, chromos and tomb-stones. In order to increase the subscription list, have inaugurated a system of premiums: and our first offer appears e advertising space, under the head, "*Premium Maps of Palestine.*"

Our readers will be pleased to learn that Rev. Dr. Wadsworth has n us for the April number, his sermon on "*Fools.*"

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"One of the most popular lecturers of to-day is Rev. Edwin B. Raffensperger, of Ph phia, Editor of *American Pulpit*, whose lectures, embracing 'Humors of the Pulpit and th 'Peculiar Church People,' and 'Braddock's Route,' are most happily treated by Mr. R perger. He is even more brilliant in the lecture-field than in the newspaper, and t saying a good deal."

[*From the Pittsburgh Commercial,*]

THE HUMORS OF THE PULPIT AND THE PEW.

The highly intelligent audience that gathered last evening at the Central Presby Church to listen to the lecture of Rev. Edwin B. Raffensperger on the "Humors of the and the Pew," had no reason to regret the devotion of their evening to that gentleman's *rep* of sound sense, suggestive hints, personal reminiscences, and, as suggested by the title effort, mirth-provoking "Humors." Some of the more serious of his bearers may have tained some misgivings upon the point of reverence; if so, these misgiviugs soon gav when the first few seutences indicated the spirit of the speaker.

There could be no fear that a man who entertained so high a conception of the spl the pulpit, and who could discourse so eloquently upon it, would outrage the feelings most thoughtful hearers by a flippant and trivial discussion of his theme. The truth "Humors," while sufficient in quantity and excellent in quality, serve to enliven and illu a thoroughly philosophical and practically instructive treatment of a most important s Mr. Raffensperger's lecture is one that will do good and only good.

(*From the Daily Times.*)

"The lecturer treats of the delicate and important relations existing between past people in the most practical manner, drawing his pictnres from life, representing the pec ties of human nature as developed in the pulpit as well as in the pew. Some of the described are of the most touching and pathetic character, while others are excee humorous, and produce the most convulsive laughter. Upon the whole, we have never a lecture better suited to please a mixed and popular audience.

(*From the Wooster Republican.*)

Mr. Raffensperger is an eloquent and effective orator. The Lecture was one of rare and interest. At one time the audience was convulsed with laughter—at another, thrille the most eloquent utterances of pulpit oratory. Any attempt at a synopsis of the Lectu not be undertaken here. Suffice it to say, the lecture was a *decided success.*

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The lecture on "Braddock's Route" was delivered to a very large audience at Son Pa., and the manner in which it was received was a compliment of the highest eharaeter lecturer was introduced by Gen. EADIE, there being present in the audience a full comp military in uniform, and he held their undivided attention for one hour and a half. close of the lecture, Gen. KOONTZ arose and expressed his delight, offering a resolution of t for the pleasure thus afforded them, and the resolution was enthusiastically adopted.

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THE

DREAM OF HISTORY.

A SERMON

BY

POINDEXTER S. HENSON, D. D.

Pastor of the Memorial Baptist Church, Philadelphia

DANIEL 4: 5.—"I saw a dream which made me afraid."

Here is a dream which was not all a dream, as the sequel shows conclusively. "Uneasy lies the head that wears a crown," and no wonder then, that this oriental despot here records "I saw a dream which made me afraid, and the thoughts upon my bed, and the visions of my head troubled me."

And this is the vision that disquieted his soul: "I beheld a tree in the midst of the earth, and it grew and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of the earth. The leaves thereof were fair, and the fruit thereof was much, and the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

"I saw in the visions of my head upon my bed, and behold a watche and an holy one came down from heaven. He cried aloud and saic Hew down the tree and cut off his branches, shake off his leave and scatter his fruit, let the beasts get away from under it, and th fowls from his branches. Nevertheless, leave the stump of his roots i the earth, even with a band of iron and brass, in the tender grass of th field, and let it be wet with the dew of heaven, and let his portion b with the beasts in the grass of the earth; let his heart be change from man's, and let a beast's heart be given him, and let seven time pass over him."

A singular mixing of metaphors this appears to be, and yet fearfull intelligible in the light of Daniel's inspired interpretation: "My lord," he says, with courtly deference, "the dream be to them that hate thee and the interpretation thereof to thine enemies.

"The tree that thou sawest, which grew and was strong, and whos height reached unto heaven—Thou, O king, art that tree, for th greatness is grown and reacheth unto heaven, and thy dominion t the end of the earth. And, whereas, the king saw a watcher and a holy one coming down from heaven and saying, Hew the tree down yet leave the stump of the roots thereof in the earth, even with a ban of iron and brass, in the tender grass of the field; and let it be we with the dew of heaven, and let his portion be with the beasts of th field, till seven times pass over him. This is the interpretation: The shall drive thee from men, and thy dwelling shall be with the beasts c the field * * till thou know that the Most High ruleth in the kingdor of men, and giveth it to whomsoever he will. And, whereas, the commanded to leave the stump of the tree roots; thy kingdom shal be sure unto thee, after that thou shalt have known that the heaven do rule."

And we read that "All this came upon the king Nebuchadnezzar," for "at the end of twelve months he walked on the palace (roof) o the kingdom of Babylon; and the king spake and said, Is not thi great Babylon that I have built, for the house of the kingdom, by th might of my power, and for the honor of my majesty?"

And "while the word was in the king's mouth, there fell a voic from heaven, saying, O king Nebuchadnezzar, unto thee it is spoken the kingdom is departed from thee; * * * * The same hour was th thing fulfilled upon Nebuchadnezzar: and he was driven from men and did eat grass as oxen, and his body was wet with the dew o heaven, and his hairs were grown like eagles' feathers, and his nail like birds' claws. And at the end of the days, I, Nebuchadnezzar lifted up my eyes unto heaven, and mine understanding returned unt

ne, and I blessed the Most High, and I praised and honored Him hat liveth forever, and whose dominion is an everlasting dominion. * * * And for the glory of mine kingdom, mine honor and brightness returned unto me; and my counsellors and my lords sought unto ne, and I was established in my kingdom, and excellent majesty was dded unto me."

Thus minutely have I rehearsed the record, because every part of it eems to me to be pregnant with profoundest meaning. Certain passages of scripture Martin Luther was accustomed to call "Little Bibles," because they seemed to summarize the whole of revealed eligion. This chapter pre-eminently deserves such a designation. It s a veritable chapter in the history of a king of Babylon; but far nore than that, it is an epitome of the history of the race.

It is a dream indeed, but how far-reaching in its vision, as it ublimely sweeps from man's creation to the final consummation, from he fall to the restitution, from Eden to the New Jerusalem!

Nebuchadnezzar we have here, but far more than Nebuchadnezzar. He stands forth as the representative of our common humanity, and his dream is THE DREAM OF HISTORY.

I. UNFALLEN MAN rises before us, represented by that tree that God had planted in the midst of the earth, and whose top reached up o the very heavens. Erect he stood in native dignity and glorious trength, and though rooted upon earth, he towered so loftily, ntellectually and morally, that he was but "a little lower than the ngels."

The beasts of the field reposed in peace beneath the shadow of the ree, and cozily nestled the fowls of the air amid its spreading boughs, hus unmistakably indicating the beautiful and beneficent relation that was sustained by man to the creatures that were below him. He was he tallest thing on earth, and all things else looked up to him, clustering closely around him, and recognizing in him their terrestrial ord. So that not only in dignity and nobility did he reach unto the eavens, but in authority he reached unto the ends of the earth.

"Thou crownedst him with glory and honor, and didst set him over he works of thy hands." He was God's vice-gerent, as being made in God's image, and beast and bird, and wind and wave, and all the myriad forces of the material world obeyed implicitly his high behest.

No language can describe, no imagination can picture the glory of primeval man. The word of God gives us glimpses of it—the traditions of nations in all lands give us whispers of it—but we are still immeasurably removed from any adequate conception of it. And if any man murmur or repine because of the lowness of his present

level, and the humiliating limitations of his earthly condition, and be tempted reproachfully to ask the Almighty, "Why hast Thou made me thus?" I find an answer in the word of God, yea in this very chapter—God never made him *thus*, but rather in the similitude of that towering tree, so stately in its height, so sturdy in its strength, so beautiful in its foliage, so abundant in its fruit, the glory of earth and the admiration of heaven. What we see now is only *what is left of him*; and as to just how he came to be the marred and mutilated thing he is, we are not left to mere conjecture, for

II. MAN'S FALL is taught us in this Dream of History, and in no doubtful language:

"Hew it down," says the watcher, even the Holy One, "and cut off his branches, shake off his leaves, and scatter his fruit; let the beasts get away from under it, and the fowls from his branches." There can be no question but *a fall* is meant, and *that* fall was profoundly typical of *the* Fall, whose awful crash resounded through the universe.

But why, we cannot fail to ask, should so noble a growth be laid so low? Why, from the lips of the watcher, even the Holy One, should there break so stern a sentence? Why "hew down" that which lifts its head so loftily to testify for God? Aye, the secret is here. That tree stands for Nebuchadnezzar, and Nebuchadnezzar stands for Adam, for he is a child of Adam, and a type of the race. Mark but his fall, and that which brought him down, for just so Adam fell from the glory of his first estate.

"At the end of twelve months, he walked on the palace roof of the kingdom of Babylon. And the king spake and said, Is not this great Babylon that I have built, for the house of the kingdom, by the might of my power, and for the honor of my majesty?

"While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken—the kingdom is departed from thee."

What have we here in this ungrateful ignoring of the Lord Almighty, this proud exaltation of the "I" and "MY," this selfish appropriation of that which of right belonged exclusively to HIM, and for which HE should have the glory, but the root of all rebellion, and the very essence of Adam's sin?

Adam stood in the midst of all the world's wealth and splendor, for which he was indebted to the God that gave him being, and gave him "all things richly to enjoy," but instead of humble and loyal obedience and love, with selfish greed he sought to grasp what God had forbidden him even to touch, and proudly said, in the intoxication of power, "Not THOU, but I"—"Not THINE, but MINE."

Pride dragged the angels down to hell, as Paul gives us to understand when he writes to Timothy, "Not a novice, lest being *lifted up with pride*, he fall into the condemnation of the devil." And pride was at the bottom of the sin in Eden. It was not so silly and absurd a thing as the possibly delicious flavor of a yet untasted fruit. I have a higher opinion of Adam than to suppose that he was capable of any such beastly stupidity as *that*—but the secret was here: "Ye shall be as Gods"—this was the tempting bait that the infernal angler used, and with what success we sadly know.

Pride, reaching out its hand in Eden—pride, lifting up its head in Babylon—pride, to-day, deifying the laws of nature, and outlawing the Deity—pride, flattering itself with fantastic theories of development, according to which, the universe beginning with unorganized particles, culminates in man, and man culminates in the philosopher, and the philosopher culminates in the Darwinian type, so that the representative of this theory stands on the very pinnacle of the universe, everything below him and nothing above—pride, rejecting redemption as a work of supererogation, and spurning revelation as a hindrance, rather than a help to man's all-sufficient reason—pride, breaking out in the infamous blasphemy of Ingersoll, or lurking in the bosom of the self-complacent moralist, who patronizes religion without stooping to partake of its privileges—pride, everywhere, and always is the root-sin of our ruined race, and in this regard the king of Babylon finds his counterpart in every sinful human soul. And not only so, but

III. Man's Fallen Condition is very vividly and truthfully portrayed in this Dream of History.

The beasts were to get away from under the tree, and the fowls from its branches, thus indicating by no doubtful figure the sundering of the benignant bond by which all lower nature had been bound to man. Having rebelled against his rightful Lord, all nature in turn rebelled against him, and took on shapes, and uttered sounds of savagery. The serpent, coiled in the path, lay waiting for his footstep; the lion crouched and made ready to spring; the elephant, with trumpeting proboscis came striding after him; the deep yawned and threatened to devour him; the sun smote him; the hail pelted him; the marsh exhaled its malaria to poison him; the lightning scathed him; and so he found himself at the mercy of those myriad potent elements, of which but lately he was the happy monarch.

And not only so, but it was solemnly announced, that "They shall drive thee from men, and thy dwelling shall be with the beasts of the field." One cannot fail to note the closeness of the parallel with the melancholy record which is found in Genesis—"Therefore the Lord

God sent him forth from the Garden of Eden to till the ground from whence he was taken. So he drove out the man."

Thus, from the high, manly fellowship with God and angels, he was banished henceforth to range upon life's lower plain. And not without significance is it added, that "a beast's heart was given him, and he did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws."

There is a form of madness called "lycanthropy," the victim of which imagines himself to be a beast, and assumes beastly habits and utters beastly cries.

Some mania like this was that which befell the once proud king of Babylon. Nor was he singular in this regard, for when man fell by an act of disobedience, his reason reeled beneath the curse of God, and now lycanthropy, either latent or patent, is the common characteristic of depraved humanity.

One of the grandest poets England ever saw has given us, in lofty prose, this melancholy legend: "It was toward the close of the Golden Age, (the memory of which the self-dissatisfied race of man have everywhere preserved and cherished), when conscience acted with the ease and uniformity of instinct, when labor was a sweet name for the activity of sane minds in healthful bodies, and all enjoyed the bounteous harvests gathered by common effort; when the dread Sovereign of the universe was known only as the universal parent, no altar but the pure heart, and grateful love the sole sacrifice. In this blest age of innocence, one of the elders of the human race, whose absence, by reason of its length, was beginning to be noticed, entered with hurrying steps the place of their common assemblage at noon, and instantly attracted universal wonder by the perturbation of his gestures, and by a strange trouble both in his eyes and over all his countenance. After a short, deep silence, and when the buzz of inquiry was becoming audible, he ascended a small eminence and thus addressed the listening throng: At mid-day, O comrades, I had sought repose in the cavern whence issues the river that winds through our vale, when a voice sweet and awful sounded on my ear these solemn words—'Sojourner of earth, hasten to the meeting of thy brethren, and what thou hearest now from me do thou repeat to them. Yet thirty days and a cloud shall come, out of whose bosom, for thrice three days and thrice three nights, a heavy rain shall fall on the face of the earth. Go ye, therefore, ere the thirtieth sun shall rise, retreat to the cavern of the river, and there abide till the clouds be gone. For know ye of a certainty, that whomsoever that rain shall wet, yea on him, and on his children's

hildren, the spirit of madness shall assuredly fall.' Yes, madness as the word of the voice. What this may be I know not, but at the ound of the word, trembling came upon me, and a feeling which I would ot have had, and I remained even as ye now behold me.

"He ended and retired. Confused murmurs succeeded, and wonder nd doubt. Day followed day, and every day brought with it a dimiution of the dread.

"The ominous morn arrived, the prophet retired to the appointed avern, and remained for the appointed time. On the tenth morning e emerged from his shelter and sought his friends and brethren. But las, how affrightful the change that had passed upon them. Instead f the common children of one great family, he looked and beheld *ere* a miserable wretch, watching over a heap of hard and unnutritious ubstances, which he had dug out of the earth at the cost of mangled mbs and exhausted faculties. This he appeared to worship, at this e gazed, even as the youths of the vale at their chosen virgins, in the rst season of their choice. *There* he saw a former companion panting fter a butterfly, or a withered leaf whirling onward in the breeze; and nother with pale and distorted countenance, following close behind nd stretching forth a dagger to stab his precursor in the back. In nother place he observed a whole troop of his fellow men famishing nd in fetters, yet led by one of their brethren who had enslaved them. 'or the first time the prophet missed his accustomed power of distinuishing between his dreams and his waking perceptions.

"He stood gazing and motionless, when several of the race gathered round him, and inquired of each other, 'Who is this man? How trangely he looks! how wild!' 'A worthless idler!' exclaims one. Assuredly a very dangerous madman!' cries a second. In short, rom words they proceeded to violence; till harrassed, endangered, olitary, in a world of forms like his own, without sympathy, without bject of love, he at length espied, in some fosse or furrow, a quantity f the maddening water still unevaporated. Uttering the last words f reason, 'IT IS IN VAIN TO BE SANE IN A WORLD OF MADMEN,' lunged and rolled himself in the liquid poison, and came out as mad, nd not more wretched than his neighbors and acquaintances."

With what sober truth it has been said that the world in which we ive is the bedlam of the universe.

How fitting a type of our fallen race was that fierce demoniac of Gadara, wandering solitary among the tombs, crouching like a beast f prey to spring upon the unsuspecting traveller in the way, cutting nd wounding himself with stones, incapable of restraint, and untamable y any earthly agency.

True it is, that even fallen man has intellectual faculties of sti gigantic grasp, and these considered collectively, we are accustome to designate as reason. But if reason, in its proper sense, be th faculty of perceiving truth in its highest and grandest relations, the humanity in its fallen state has surely lost it, and man bereft of that and brutalized, goes forth to the indulgence of those lower propensitie of his nature, that ally him more closely to animals than angels And as Nebuchadnezzar wandered thus among the beasts, until "hi hairs were grown like eagles' feathers, and his nails like birds' claws,' so even the outward form of man that once stood erect and Godlike clothed in native innocence, now diseased and debased, bears witnes to the deeper degradation of the spirit that dwells within, and whicl brain and bosom canopy and cover.

The miserable prodigal, wandering away from his father's house famishing in a far-off land, herding with swine, and vainly seeking t satisfy his hunger with the husks that were only fit for swine, is God' own representation of man's bestialized condition. And yet thi Dream of History gives us

IV. HOPE FOR FALLEN MAN—"Hew down the tree," said th watcher and the Holy One, "and cut off his branches, and shake of his leaves, and scatter his fruit; NEVERTHELESS"—and here break forth a beam of light, and here sounds out a voice of mercy—"never theless, leave the stump of his roots in the earth, even with a band o iron and brass, in the tender grass of the field, and let it be wet witl the dew of heaven." Aye, "There is hope of a tree" says th patriarch of Uz, "if it be cut down, that through the scent of wate it will bud and bring forth boughs like a plant."

Hewn down was this goodly tree that the king of Babylon had beheld in his dream, but it was not extirpated utterly. There was something left of it, even the root of it, deep down in the ground, which suggested the possibility and the hope that from that root the tree might rise.

Even so man fell, and his once magnificent nature lay prostrate in the dust; but he fell not as the angels, for whom there neither is, nor can be, any provision of redemption. Man went down beneath the sharp stroke of Divine retribution, but there was something left *of* him, and something left *in* him—deep down below the surface soil of the soul—the *roots* of a nature originally Godlike, and still so noble as to be capable of receiving the mysterious engrafting of the grace of God.

I believe in the doctrine of human depravity—that the virus of sin has so tainted every fibre of the body and every faculty of the soul, as to justify us in teaching that that depravity is total, and yet it is an

finite mercy to be assured that in him there do still remain *redemptive* ssibilities. *Hope* is there, though it sing not now any more of eaven. And *love* is there, though it rise no more toward the throne God. And *conscience* is there, though dim-eyed and slow-footed. nd vague, vast yearnings are there for the good, the true, the eautiful, the infinite, the eternal. God left not the race without a iance, nor himself without a witness, even in the bosom of humanity self.

That something that was left in man, God tenderly took precautions preserve from perishing, even as "the roots of the tree were mpassed about with a band of iron and brass, in the tender grass the field."

God might in justice have removed all restraints of his providence id grace, and then the race, let loose, would have rotted long ago. ut God never let go; in the midst of wrath he remembered mercy. an misunderstood him even then, and that stern surrounding of law id retribution, of natural conscience, and providential dispensation, an resented as an encroachment on his liberty, and an interference ith his joy. True, it was not a silken cord with which he was encircled, ıt an unyielding band of iron and brass, and yet it was a hand of ve that girded him about with such stern restraint, and so conserved s only chance for the development of life again.

Nor is this all, for immediately it is added: "And let it be wet ith the dew of heaven." And very beautiful is "the tender mercy" hich these words do so naturally suggest. For even though the root ere left, still if the earth were as iron and the heavens as brass, the ot would have gone to swift decay. But God is mindful of poor ıman nature, even though there be nothing left of the stock but the ump, and so from the silent heavens the grateful dews distil, and ius through all the ages he kept the race from perishing. "My eech shall distil as the dew," and saith the Lord, by the mouth of osea, "I will be as the dew unto Israel," and *therefore* "he shall ow as the lily, and cast forth his roots as Lebanon."

Not stern and cold and hard is He that sits enthroned in glory iaccessible, but upon our fallen humanity, even in its lowest and ıloveliest conditions, He pours from on high the softening influences f His grace, even as He sheds his dew not only on the cedar of ebanon and the lily of the valley, but on the deadly Upas and the oxious weed.

But not only have we here bright intimations and suggestions of ope; we have distinctly set before us, in a figure, in this Dream of listory, the glorious assurance of

V. Recovery of Fallen Man—For notice it is written: "A the end of the days, I, Nebuchadnezzar lifted up mine eyes unt heaven, and mine understanding returned unto me, and I blessed th Most High, and I praised and honored Him that liveth forever. * * At the same time my reason returned unto me; and for the glory c my kingdom, mine honor and brightness returned unto me; and m counsellors and my lords sought unto me, and I was established in m kingdom, and excellent majesty was added unto me."

"At the end of the days" it came to pass. Very long and sad an weary days, but when the *seven* times had passed over him, and th seven is God's symbol of a perfect number, *then* God's purposes havin ripened, God's corrective and preparatory discipline having served i purpose, there came a revelation of mercy to the humbled king, and restoration to the throne from which he had been banished to conso with cattle. Even thus was God's dealing with the race at large, c which it is said, "Because that when they knew God, they glorified hi not as God, neither were thankful, but became vain in their imagina tions, and their foolish heart was darkened. Professing themselves t be wise, they became fools, and changed the glory of the uncorruptibl God into an image made like to corruptible man, and to birds, an four-footed beasts, and creeping things."

Aye, this was the depth of debasement into which man was plunge until seven times passed over him, and then "in the fulness of times, God graciously and marvellously interposed for his deliverance. An very complete and glorious is the deliverance of redemption that here set forth in a history that is also pregnant with sublimest prophec

Very striking and significant is that declaration of Nebuchadnezzar "At the same time my reason returned unto me." And to like effe is that record in the parable of the prodigal: "And when he wa come to himself" he said, meaning thereby to intimate that he had bee "beside himself" before, as indeed he was, for no man truly comes t himself until he comes to God his Father.

Returning rationality is the first fruit of redemption. "Clothe and in his right mind, sitting at the feet of Jesus." This is th character and condition of the man whom grace has rescued. Aye and his "honor and brightness" now return to him. He is reinveste with the title and dominion he had forfeited. Arrayed in a robe mor beautiful and costly than ever fell from the shoulders of a king—for is the seamless, spotless robe of Christ's righteousness, a robe washe and made white in the blood of the Lamb—he ascends a throne mor magnificent than Solomon's, and wields a sceptre more potent tha was ever grasped by any king of Babylon, for God is his Father, ange

s ministers, and "all things" are his possessions. Already the wers of nature that had broken loose from His control are bowing eir necks submissively to his yoke, and wind and wave, beast and rd, steam and lightning, are being harnessed to His chariot, and ır Christian civilization is a perpetual march of triumph. What ander trophies shall grace the monumental arches of the far stretching ture no finite imagination can conjecture, only this we may be assured ', they shall be gathered by Christian hands, and they shall adorn Chris- ın lands, for unto Christian men shall be given earth's glory and minion. Already the glory of redeemed humanity is beaming forth Christian character, and giving to the world such splendid types of anhood and of womanhood, that beside them Hercules and Venus, hich were the old time ideals of manly strength and womanly beauty, em hideous monsters disgorged by the pit.

But the full breadth of the dominion of restored humanity is a thing r the future to establish and declare. The "time of the restitution all things" has not yet fully come. As yet "the whole creation oaneth in pain, waiting for the adoption—to wit, the redemption of ır bodies." There shall be a new heaven and a new earth, and then er regenerated nature shall reign in glory regenerated man.

"Beloved, now are we the sons of God, and it doth not yet appear hat we shall be, but we know that when He shall appear we shall be ke Him, for we shall see Him as he is."

We see not yet what man is to be when his recovery is perfected, nd "we see not yet all things put under Him, but we see Jesus," ho is "the first-born of many brethren," clothed with our glorified umanity, and seated on the topmost throne of heaven, and that is the ledge and prophecy of the future exaltation of every son of Adam, ho by faith's reception of the Saviour has become a son of God.

Surely here is a possible destiny, sublime enough to fire the soul ith noblest aspiration!

Longfellow stirs our blood, when in the Psalm of Life he sings:

> "Lives of great men all remind us
> We can make our own sublime,
> And when dying leave behind us
> Footprints on the sands of time."

Aye, verily, "on the sands of time," which the throbbing tides all presently so ruthlessly efface. Surely a worthy ambition reaches igher and farther than such fast-fading footprints "on the sands of me," even to fadeless bliss, and the perfected manhood to be realized lone upon the shores of eternity.

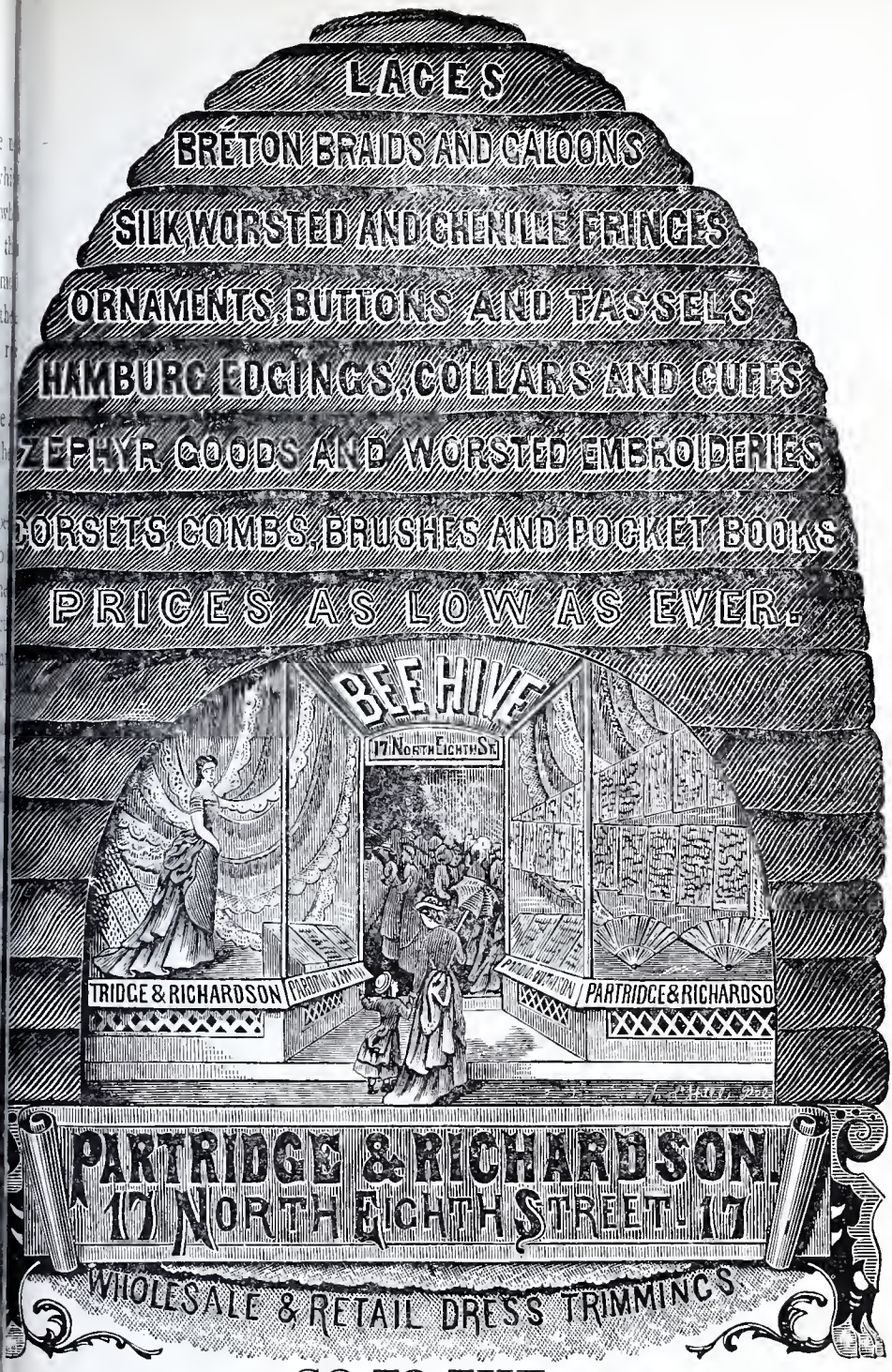
I address myself to men and women, who, though fallen, have n
fallen so far but that there is within them a conscious capacity whi
has never yet been filled by anything which earth can give; wh
though lost, are not so utterly lost as to be insensible to the fact th
the life they habitually lead is one unworthy of candidates for immo
tality, and who are frequently filled with loathing because of th
surroundings, and stung with self-contempt because they cannot r
superior to their surroundings

I appeal to these to "lift up their eyes unto heaven," whence
help cometh, even as did the king of Babylon, in the hope that th
reason may be returned and their restoration achieved.

I have somewhere read a legend of a Mediæval prince who had be
spirited away from his palace by his enemies, and was supposed to
confined somewhere in a foreign castle. A devoted courtier determine
if possible, to discover the place of his concealment and effect his rescu
And so, disguised as a minstrel, he wandered over many lands, a
underneath the windows of many an ancient castle he would sweep l
harp strings, while with his voice pouring forth a song of home, whc
unforgotten music, he was sure, would stir the prince's heart if he we
there, and bring him to the window to look out and listen. Nor w
his faithful search in vain. The captive prince who long had pined
hopeless woe, so long that even the spirit of resistance to captivi
had died out in his bosom, heard softly stealing out upon the air, o
day, a sound that startled him out of his stony grief—a harp, a voic
a song—that thrilled him, filled him, transported him back to the hor
of his childhood and the friends of his youth.

Up sprang he to gaze through the grated window, and exchang
eager signals with his joyful deliverer. Even so I come with a song
the Fatherland, a song of the Fatherlove, a dream song, freight
with memories of better, brighter, happier days, assured that in t
soul of every human being there is *a something* pointing backward, a
whispering sadly of a home long left, and of bliss long lost.

I come with this old, old story, in the hope that the imprisoned sou
so long imprisoned as to have almost lost the ambition to be free, m
be induced to rouse itself, that the better nature may assert itself, a
looking forth from its barred windows, with imploring hands m
signal, not the poor preacher who has himself no power to deliv
either his own soul or that of another, but HIM who left His thro
in heaven, and has come into this fallen world to *seek* and to save th
which was lost; Him who comes travelling in the greatness of H
strength, glorious in His apparel, MIGHTY TO SAVE.



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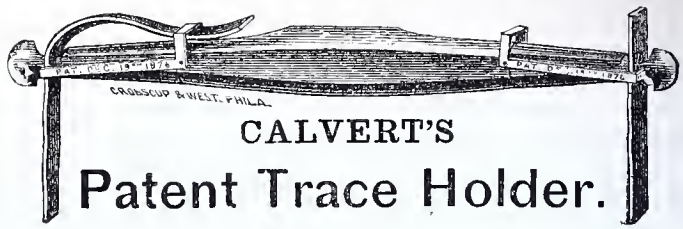
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